(22) Lit., ‘yes’.
(23) This phrase is now understood literally and thus to include the case where he is in a different room.
(24) Lit., ‘No’.
(25) M.K. 23b.
(26) So Rashi. V. however M.K., Sonc. ed., p. 147,n. 2.

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, nor do others say a blessing for him nor is he invited to join in the grace. He is exempt from reciting the Shema’, from saying the tefillah, from putting on tefillin and from all the precepts laid down in the Torah. On Sabbath, however, he may recline and eat meat and drink wine, and he says a blessing, and others may say the blessing for him and invite him to join in grace, [and he is subject to the obligation of reading the Shema’ and tefillah],[1] and he is subject to all the precepts laid down in the Torah. R. Simeon b. Gamaliel says: Since he is subject to these, he is subject to all of them; and R. Johanan said: Where do they differ in practice? In regard to marital intercourse.[2] At any rate it states that he is exempt from the recital of the Shema’ and from saying the tefillah and putting on tefillin and all the precepts laid down in the Torah?[3] — Said R. Papa: Explain this [Baraitha] as applying only to one who turns his face away and eats.[4] R. Ashi, however, said: Since the obligation of burial devolves on him, it is as if the corpse was before him,[5] as it says: And Abraham rose up from before his dead,[6] and it says. That I may bury my dead out of my sight:[7] this implies that so long as the obligation to bury devolves upon him, it is as if the corpse were lying before him.[8]

[I infer from our Mishnah] that this is the rule for a dead relative but not for one whom he is merely watching.[9] But it has been taught: One who watches a dead [body] even if it is not his dead [relative], is exempt from reciting the Shema’ and saying the tefillah and putting on tefillin and all the precepts laid down in the Torah? — [We interpret therefore]: He who watches the dead, even if it is not his dead [relative], [is exempt], and [likewise in the case of] his dead relative, even if he is not watching it, he is [exempt], but if he is walking in the cemetery, he is not. But it has been taught: A man should not walk in a cemetery with tefillin on his head or a scroll of the Law in his arm, and recite the Shema’,[10] and if he does so, he comes under the heading of ‘He that mocketh the poor[11] blasphemeth his Maker’?[12] — In that case the act is forbidden within four cubits of the dead, but beyond four cubits the obligation [to say Shema’ etc.] devolves. For a Master has said: A dead body affects four cubits in respect of the recital of the Shema’. But in this case he is exempt even beyond four cubits.

[To turn to] the above text: One who watches a dead [body], even though it is not his own dead [relative], is exempt from the recital of the Shema’ and from saying the tefillah and from putting on tefillin and from all the precepts laid down in the Torah. If there were two [watching], one goes on watching while the other recites, and then the other watches while this one recites. Ben ‘Azzai says: If they were bringing it in a ship, they put it in a corner and both say their prayers in another corner. Why this difference? — Rabina said: They differ on the question whether there is any fear of mice[13] [on board ship]. One held that there is a fear of mice and the other held that there is no fear of mice.

Our Rabbis taught: A man who is carrying bones from place to place should not put them in a saddle-bag and place them on his ass and sit on them, because this is a disrespectful way of treating them. But if he was afraid of heathens and robbers, it is permitted. And the rule which they laid down for bones applies also to a scroll of the Law. To what does this last statement refer? Shall I say to the first clause?[14] This is self-evident: Is a scroll of the Law inferior to bones? — Rather; it refers to the second clause.[15]

Rehaba said in the name of Rab Judah: Whoever sees a corpse [on the way to burial] and does not accompany it[16] comes under the head of ‘He that mocketh the poor blasphemeth his Maker’. And if